A 14

BLOODY Tragedie,

OR

Romiſh Maske.

Acted by fiue Ieſuites, *and ſixteene* young Germaine Maides.

Preſented in a Church (within the Dukedome of Bauaria) at the high Altar, in the Citie of Miniken in Germanie, in March. 1607.

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E E 3 &

Tragedie.

TO THE

Reader.

THe Circle of the yeare is closed vp with Christmas: to celebrate which time onely, (with more magnificence and solemnitie;) it is a custome in the Courts of Kings, to make preparation for Maskes, Playes, and Revells. But the *Iesuites*, (who are the only Revellers in the Court of *Rome*) disdaining to be tied to order, time, or ceremonie, haue taken vpō them to play the Lordes of Misse-rule, in the very midst of this yeare 1607. as if it had bin their yeare of *Iubile*. At *Lyons* in *France*, did they in person Act a Play: at *Mentzen* in *Germany*, did they set forth a

Maske

Maske: The Play was full of Stage-[illegible] the Maske full of Sedition. In the Play, a [illegible] God and Angells [illegible] in the Maske, the old Diuell was a Torch-bearer. The Play was stuft with blasphemy, irreligion, & scandall; the Maske was apparrelled with suites of Lust, prophanation, bloud and Treason. Thunder-claps from heauen struck the Players, yet the *Iesuites* called them Plaudities. A common Hangman disrobed the Masquers, and discouered them to bee diuells, yet the Iesuites say they are Saints. Since then God himselfe brands this Iesuited flocke with letters of infamie, to shew it is none of his: and since (as being giuen ouer) they set markes on their owne foreheads, to make them odious and ridiculous to the world; who would not detest their pride? who does not (euen at hand) see their downefall? The scarlet-coloured beast of *Rome*, hath had many

of her heads stricke off; shee hath wanted vpon a number of feete, which shee her strength to tread vpon the necks of Kinges, but a number of those feete are fallen lame, many haue beene cut off, and those vpon which shee now stands, are but weake; for your *Frenchman*, *Spaniard*, *Germane*, *Italian*, *Sauoyard*, *Bohemian*, *Hungarian*, *Polonian*, *Sclauonian*, *Transiluanian*, *Turkish* and many a rabble more of the Romish Armie, were (not long since) the very sinewes to the legs of that Popish Monster, and the ribs to her body! But now, like leaues shaken by the breath of Autume, hang they quiuering and haue but little hold, else lye they scattered on the earth, the tree from which they drop tottering euery day more and more, and ready with her fall to bruise them for euer. The *Iesuites* onlie are the Pillers, against which shee leanes: if they shrink, shee shrinkes for euer. And that their great & sudden swelling vp in the, *Romaine* Sea,

shall

shall be but as bubbles in a River: who doth not see it; who doth not laugh at it? *France* did of late driue them out of her dominions, yet like the Horse of *Troy* were they pulled in againe: and the feares already they will proue as fatall. *Italie* knowes them to be Machiuels, *Germanie* to be monsters: *Spaine* to be diuels: *Portugal* knowes them to be bloudily ambitious (witnesse *Sebastian*, vpon whom they would haue strangled a) *Ireland* knowes them to be seditious: *Scotland* knowes them to be treacherous, & *England* knowes them to be *Iesuiters*. All countries you see haue taken their pictures vpon them, because all countries haue not seene them in all their true collours: I present to the whole world this one Protraicture more, which you may behold a far off, because it is pencild downe in bloud.

Vale

A MASKE OF FIVE Iesuites.

THe Nest of Iesuites, (like a bed of Serpents, that when their egges are hatched, are full of nothing but poison) is now opened to the eyes of the world, and their venimous fallants haue mawne bled (almost) of all the Kingdomes in Christendome. Their feathers, which at the first comming forth were thin, (as not able to couer their backes) weake and sickely (as not of force to make them flie) are now spread into large, mightie, and dreadfull wings; so that they dare presume to keepe flight with the Falcon, and to pearch side by side with the princely Eagle: the beating of their

pinneons in the ayre is so lofty and so lewd, that it affrighteth all Nations, who know not of what breeding they are.

But God (who with a spurne of his foote, can at his pleasure breake the neckes of proud and ambitious climbers) hath a little (of late) shaken them, the wings of their insolence hath bee plucked, (and will in time turne them out naked, and discouer their vilenesse. This Iniesuated Fratry, thinke themselues worthy to be companions with Kings, they loke to bee Lordes ouer Cities, to controle States with the bending of their browes, to bee as Gods Porters vpon earth, carrying in their hands the keyes of heauen, and to let in none but whom they shall like. But listen vnto mee (O you people of the Germaine Empire, and all the Nations vpon earth beside) listen vnto mee, and I will in few words giue you the pedegree of these Iesuiticall Aspirers that comparing the baseneſſe of their birth with their present bearing themselues, and their brauings, because they serue in chiefe place vnder the Romaine Empire, you may take heede how you let such dangerous enemies into your gates, or lay such snakes in your warme bosomes.

Understand therefore, that Ignatius Layola, a Spaniard, (borne in Biscay) was the father and first founder of them. This Layolo being besiedged (among others) by the French, happened in an assault to be woounded in the thigh with a Gunne, and so grieuously to bee hurt in the other, that at

length

length hee was taken prisoner. But being not worth the keeping, (for hee had neither any command among the Spaniards, hee was of no birth that might challenge a ransome, neither had hee any friends that were able or willing to lay downe money to redeeme him) he was in the end therefore set free for nothing. Being then (as he was) lame and unfit for the warres, he thought himselfe a man not fit for the world; and thereupon making away all the goods and wealth which hee had, he betooke himselfe to the Church of our Ladie in Mount Serrat, resoluing there to mortifie the flesh, and to dedicate the remainder of his daies to the seruice of deuotion.

Whilst thus he continued, it is said, that hee had a vision (forsooth) of a strange light, which descended from heauen and shone vpon him; wrapt with which apparition, hee vowed to make a pilgrimage to Ierusalem, and to kisse the Sepulchre of Christ. Hee did so, and then returned into Spaine, where hee gaue himselfe (being but young) to his booke, knowing that the authoritie of learning would carry him out in the enterprise, which in his minde he had to himselfe purposed. From Spaine he came into France, and studied ten yeares in Paris: in which space, hee got companions and fellowes, who trauailed with him backe againe into his owne Country: from whence, hee went to Rome, and obtained the Popes Bull for him and his fellowes, (or rather disciples) to goe on pilgri-

mage to Ieruſalem. But the Turkes and Venetians, being at that time in warres together, they went no further then Venice, and were there made Shorne-prieſts, (being then but ſeauen in nnmber) by the Popes Legate, who lay Reſident in Venice. Afterward, Pope Paulus the third confirmed their order, prouided their number ſhould neuer exceede threeſcore. Yet afterwardes, his Holineſſe vpon better conſideration decreed, that their number ſhould not bee ſtinted, nor that their Order (which hee called the Societie of Ieſu) ſhoulde bee tyed to any certaine place of abiding. Thus was a poore lame Souldier the roote of this Tree, which now ſpreades into ſo many branches: and becauſe they were aſhamed to bee called Ignatians, or Layolons, after their fathers name, (hee being ſo poore) they toke vpon them a more haughty title, and would néedes bee called The ſocietie of Ieſus, that is to ſay, Ieſuites.

When they lay thus in the cradle of their rearing, they vowed a perpetuall and willing pouertie, taught as Souldiers vnder the Banner of the Croſſe, to bée chaſte, to exerciſe workes of charitie, and onely to labour about the winning of ſoules for heauen. Theſe were at firſt their lawes, to theſe were they ſworne. But the windes haue ſhifted their places ſince, and now this Societie of Ieſus, vtterly renounce the ſocietie of Ieſus; they row vp and downe nowe no

more

moze in the shallow and narrow streames of pouertie, but hoist vp lustie and lostie sayles in the Seas of Auarice and Ambition. Now birdes of their owne feather, doe abhorre their singing: for the Secular Seminaries (who drinke of the same cuppe, and the same draught, which shee who sits vpon the Purple Beast, and poures out to them both, and who march in the same ranke with the Iesuites) haue (and doe euery day moze and moze) in bookes publikely printed, vtterly condemne them. They say the Iesuites are bloody, and stirrers vp sedition in Christian kingdomes, that they are lyars, that they are proude, that they delight in rich apparell, that they are wherried vp and downe in Coaches, that they haue traines of followers at their heeles, as if they were great Earles, or men of blood, that they are Epicures, and make their belly their god, that they are lasciuious, and loue women, hauing Gentlewomen for their chamber-maides, and young wenches for their bedfellowes, that they are now the onely statesmen in the world, and deale in no other affaires but the titles of Princes, the genealogies of Kings, the lines of succession, the bestowing of Scepters where they please, that they are theeues, murtherers, Machiauells, and the onely conueners of the whole world.

Thus (O you subiects of the Dukedome of Bauaria) haue I shewed vnto you the pictures of these Iesuites as they went at the first, and

and haue pulled off the Vizards vnder which they haue gone masked a long time since, and haue now their faces discouered and made bare by some of their owne fellowes.

Sithence then that with their owne fingers they lay spottes of inke vpon one anothers cheekes, it shall bee no shame for mee, (nor let it bee held as a malitious act of my penne) neyther can it staine their Societie with more dishonour then already sticketh vpon them for other crimes) if I draw forth to the life and to the trueth, the monstrous and vgly shapes of those impieties, which of late they haue begotten: and these they are.

In the Citie of Miniken, these Iesuiticall Maskers, vsed to walke vp and downe the streets dayly: such grauitie was in their lookes, such holynes hung vpon their lippes, and such authoritie wayted on their presence: that in all places where they came, heades stood bare before them, knees were bowed vnto them, and the vpper hand was giuen them; their order required no lesse, the shewe which they made of Religion deserued almuch. Whole obseruances which all men bestowed vpon the, made them swell into pride, and to desire more to be obserued: so that they who were the markes for all eyes, began in the end to cast their eies vpon the Citie with more curiousnes, and to marke others. By which meanes, the flames of a burning Lust, caught hould of fiue of these wanton gazers. They willingly embraced the heat of it, and added what fewell flesh

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and bloud could make to nourish the fire: insomuch that the eye which yesterday was enamoured of one beauteous face, to day dotes upon a second, and the next day is almost blind which immodestly, staring on a third. By which meanes, fiue Iesuites became fiue lasciuious Louers: & no fewer thē Sixteene Virgins must sacrifice their chast bodies, to satisfie their lust. How to scale these Maiden-forts, many Stratagems were inuented: to court the young Damosels was hard, but to conquere them, seemed more hard, and almost impossible. To sommon them to a wanton parley, stood not with the dignitie of the Iesuiticall profession, to be Suitors in the way of mariage, was against the orders of their society, and to court so many openly, had bin to their euerlasting scandall. Some newe, some secret and some strange nets, must therefore be spread to take these Doues. In the end by degrees (some at one time, some at another) were they caught in the snares that were laide for them: for vnder pretence either of confession, or to receiue instructions in some points of their religion, were these Maidens drawne priuely first to the Chambers of their Lecherous Confessors: and after (by the sweetnes of their alluring tongues) to bee visitants of this New Familie of Loue.

Which forelocke of occation, one of the principall of these holy Fathers one day taking hold of, when he had in his company, one of the fairest of the Sixteene: whome they had marked out for spoyle

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and dishonour: thus (the doze being fast locked) did his lust attempt to assayle her.

Sweetest Maiden, wonder not that my hand trembleth, feeling thus the soft touch of yours, noz thinke it strange, if either I blush oz looke pale, whilest I embzace your delicate and tender body: let neither my looks affright you (beautifull Virgin) which I feare are wilde, (as are my thoughts) noz this forcible holding (but not rough laying handes upon you) put your heart in doubt that you are beset with danger. Assure your selfe (pzetie soule) that the Infant in the mothers bosome is not moze safe, then you are in my chamber: foz I must tell you (and you must beleeue I speake truth, because my wozds flow from the zeale and ardoz of true affection) I loue you most intirely, at your eies did I long agoe kindle a fire, which I haue strone to smother, but the moze ashes I throwe upon it to couer the same, the moze vehemently doeth it bzeak fozth to consume me: vnlesse the same eye that hath wounded send fozth pittie. It is your beautie (most delicate creature) that begets these woundes: noz am I ashamed that one of my ozder and coate, and souldier to those colours of the Church, vnder which I serue, should thus reuolt from the discipline to which he is swozne: foz Kinges forsake their dignitie, and forget themselues to win what I seeke: the loue of a woman blindeth the eyes of deuotion, bzideleth the head of authozitie, beateth downe ceremonie, makes a fole of wisdome, and a mad-man of rea-

son. Pardon me therefore if I submit my selfe, to a power so vniuersall, and bee contented to yeelde vnto my affections, since they fight not to triumph ouer you, but to be your flames. If you feare to commit the sinne, I can absolue you; if you feare your parents anger, I haue strength (by vertue of my Order) to defend you from them; if you feare the scandall of the world, I can plucke out the tongs of enuie, that they shall not hurt you; and stop vp the mouth of slander, that she shall not dare to name you.

With these and such other forces of speeche did this holy diuell set vpon her, that at the length, what by violent detaining her day and night in his chamber, and what by the temptation of gifts, and hopes of promotion, shee yeelded, and became a slaue to his lust: being a sister so long to the Sorcerie, that in the end shee proued great with childe of a young Iesuite. During all which time, she could neuer obtaine of her Louer, to see or send to her parents, or to goe forth into the Citie; but was locked vp by him like a close prisoner.

And as this tyrannous inuader assaulted her chastitie on the one side, and made spoile of it; so did the other foure by seuerall parleys, onsets, stratagems, and treasons; both set vpon the other maidens, and ouercome them. For these twelue were the most fit for those times that like Lambes lay in the dennes of the Lion. The vailes of modestie

were torne from before their faces; and they were glad to be trumpets to those, that (by profession) were bound to be their fathers. They are now no more maidens, but holy-mens harlots; no more are they free, but bond women to villaines. That loue, or rather that lust which inticed them to sell away their libertie, doeth now make their libertie more seruile then Turkish slauerie: for their chambers were vnto them like so many prisons. They had the nightly embracements of their Louers, and in the day, the horrours of an afflicted conscience. All of them were great with childe, and more great with calamitie.

Whereupon these infortunate wretches (that were neither maides, wiues, nor widdowes, but were robbed of all honours due vnto women) seeing to what base seruitude they were made subiects, and into what strange miserie they had fallen by their owne weakenesse, when so euer any of them could spie fit opportunitie, she would her Louer as hard (now that he had made shipwracke of her body) to detaine her no longer in that imprisonment, as before hee had woed her to yeelde her bodie to his pleasure.

She intreated, if shee might not be suffered to behold the face of her parents any more, nor to breathe that ayre in which she was borne, that then hee would commit her to the handes of a-

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ny hard hearted men, who (if they might not kill her) should bee imployed to set her upon any foreigne shoare, were it neuer so farre from her owne native Countrie. To their prayers did she often adde teares, and with the teares did mingle kisses and embracements, the better to winne her libertie; but neither the one nor the other prevailing, all of them (though they seldome came together) had secret intents in their bosomes, to worke the meanes of their particular deliuerie. Which being perceiued by their foes Iaylers, (whose ielous eyes were alwaies fixed vpon them) they laid their heads together, how to ease their shoulders of that burthen, which they had laid so heauy vpon themselues. They could haue beene contented to bee rid of their prisoners, but all the daunger would haue beene taken away had beene rid of them. To send them to the Citie, had beene to call so many executioners to cut them in peeces (for their Masters) as there people in the Citie. To deliuer them backe to their parents, was to deliuer the subiects to Tyrants that had beene robbed of their young ones. To conuey them into any other Countrey, was exceeding daunger, and no profite, for so might their influence stir vp rebellion round about the world. And yet therefore had they their eyes euer fixed vpon one, that bore them the way that shortest liketh to walke in. A Tragedie must conclude all; they

fiue were actors enough to beginne it and end it. They fiue should write but fiue acts, euery man his act, though the Epilogue of all should bee their damnations.

This Tragedy was plotted in the day time, and was to be presented in the night: darkenesse was appointed to hang the Stage all in blacke of her owne making: Lust to speake the Prologue, murther to hold the booke and to prompt them: the diuels to be the Chorus, Iehu to be the Tragedians, Innocents to be slaine, God boyled to be the reuenger, and the Angells of heauen (who were sworne to publish it) the spectators.

This Blacke-worke being thus put to weaneing in their praises, the partie casting a thousand images how faith most conueniently to finish it. And as their bloudie Masters were preparing to set forth their vnhallowed sacrifice on the one side, so on the other, the Parents of these Sixteen vnhappie Children, did nothing but spend their dayes in sorrowing, and their nights in passionate lamentations, for the losse of their late daughters.

The Fifie could tell no newes of them: the whole Dukedome knewe nothing of their misfortune, the whole Empire [illegible] could giue no comfort to the [illegible] who sought [illegible] oftentimes did these fiue Hell-hounds heare the complaintes of the Fathers and Mothers, and

beheld the teares of brethren and kinsfolke (as they walked by their doores,) yet made they but a mockery of all their sorrowes: their heartes being hardned the more to keepe them still as their Prisoners, by how much the more grievous they saw their absence was taken.

In the mean time, & in the very Interim betweene the plotting of their intended Tragedy, and the Acting of it; behold what a Watch man heauen has picked out to stand Centinell in the night of such horred mischiefe: a poore and silly man was ordained to confound these great Politicians in their owne inuentions.

It happened that a Post (who vsed to ride with letters vp and downe the Country) being wearie with trauailing, came into the Church (of which these false Iesuites had with others, the rule and authority) with purpose of deuotion. But his deuotion belike, being not so great as his wearinesse, he fell into so sound a sleepe, that the doores of the Church were locked vpon him, no man suspecting it to haue any creature had beene left within it. Whereat his nappe was so long, that he waked not all the night following, till towards one or two of the clocke the next morning: at which houre, rubbing his eyes to looke what time of day it was, but seeing no light that length he began to remember in what Inne he had taken vp his odd a lodging, and knowing it to be a Church, he pre-

sently fell into a feare by reason of the place: his minde ranne vpon nothing but graues; which way soeuer he turned his head, hee imagined hee spied men and women sitting in winding sheetes, with the knots of the sheetes nodding to and fro on their heads, as if they shoke with cold as well as himselfe did: the least noise he heard made him beleeue it was the voice of a ghost: if a mouse did but stirre in the next pew, hee trembled as if hee had seene a spirit; hee often felt the bench vpon which he sat, and thought verily it had beene a coffin, and did as often feele himselfe round about his body, being no otherwise perswaded, but that he was a dead man, and had no cloathes on, but such as men haue that are buried. But to be sure it was not so, he would speake to himselfe softly, and knowing that he was certainely alone, he lift vp his hands to heauen, which hee could not see by reason of darkenesse, and prayed coldly, (for the night was not warme) that God would (if it were his will) turne him out of his danger, hee cared not how soone. Sitting in this perplexitie, and crouching downe lowe, but not daring to lift vp his head, yet sweating with the very selfe same feares, which presently made him shiuer as much againe. Behold hee heard the buckes of a doore flie backe, at which noise his very teeth chattered in his head with the terror. Anon he might heare the shuffling of feete, and the lamen-

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table sound of a voyce, strugling to utter some-what, but he could not perfectly tel what, by reason as hee imagined, it was often stopt by some violence, whilst it laboured to speake.

The poore Priest being not willing to die, hee knew not how, (for hee looked still to be knocked on the head as he sat) pierced up by little and little with his eyes, and spied round about the Church the glimpse of a candle: the light put him into comfort, but the noise that followed it, went into colde to his heart, then the panges of death it selfe.

They that were thus entered into the Church so early, (for it was now about three of the cloche in the morning) were the fiue bloody Tragedians: the Scene was now on foote. The Waxe which the Iesuites intended for this nights Reuells, was now newly come in. The principall of them (of whom in the beginning of this discourse we spake first) being the chiefe Torch-bearer, for he led the way, & carried a light before all the rest. Those that were to dance their last heauie measures hand in hand with death, were the fifteene young Damsells great with childe, who were thus led in one by one, (for more Rate to the murther.) The first, (whose name was Elizabeth) being fiue wiues courting I told you of before. Then did three of the Iesuites (like those Furies) hale in, two by drawing her violently by the armes,

armes, thus behind her, driuing her as forcibly forward, with one of their handes euer and anon (as she offered to cry out) stopping her mouth, whilst the first Fiend held a candle before the Diuell, and lighted the other Foure: who continued in this barbarous halling of the poore wretch, till they had dragged her vp to the High Alter.

The Post ventured to see all this, and could haue sighed to see it: but that he feared the wind of his breath, would betray him. Now stood the miserable condemned Prisoner on the Scaffold, where shee was to suffer: her executioners stood round about her there was no hope of a pardon, there was no helpe to saue her from the Block. The Lecherous Williame, that had deflowred her; was the first that bid her kneele downe: She with a trembling voice, and a piteous looke, asking why, and desiring to knowe in what shee had offended him, to bee thus torne in peices, and to be haled like a sheepe to a slaughter house. Her Raniher bid her bee patient, to dispose two words, not to dally with her soule, but to settle her thoughts to meete death like a Christian: and demaunded of her, if she could be content to dye. I am (quoth she) content to dye; but I beseech you my Lords, play not you the cruell hangmen, nor lay my blood vpon your guiltlesse heads. If God say this is my last houre, his message is welcome: but bee not you the Ministers of an

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Innocent Maiden. Oh I haue left the honour of that name, vnworthy vnto, the blind Iudge, as heare to me as life: I haue not left my life, among you, leaue you heape not vp many sinnes vpon your soules. I sweare vnto you my Lordes, if you will giue me life, it is a wretched gift which I receiue at your handes, for it is a miserie to liue, but if you will graunt me life, I will renounce my Countrie, forsake my Parents, the kingdome, kinred and acquaintance: as if I were with you so vnhappy as to know me, I will deny my owne name, or if I cannot do that, yet will I neuer publish yours, nor what you haue done in secret. And you (most holy fire) that haue pulled the fruites of my Chastitie, looke vpon me with an eye of pittie: I conture you by the Religion which you professe, by your Sanctitie, by the loue which at the first you bare me, and by the Babe in my Wombe, of which you are the Father: spare me (Oh spare me) if not for my owne sake, (for wrongfully I haue iniuried you, or rather more gracious vnpunished) yet for the innocents sake for which cause, who euer strugleth at this instant in my body, forget clemency, or hauing lost wisedome (I feare) what is commonly to be feared, if we shed that which is part of your selfe, thinke on your owne.

Nature more which here speake, but sayes

forth with such abundance of teares, that euen the ground on which they trodde, sweate droppes of water: because it bare lesse then that on which they trode.

In this manner did shee pleade for life: in this manner did shee complaine.

But they that had made a Couenant with death (which they could not now breake,) remembred what daily daunger they stoode in, if shee and she remained: and therefore one of them casting a Corde about her neck, to pull her body downe to the ground: the rest held her, whilest shee that had before the vse of her future bodie, was now the vtter spoil of it; and with a great Iron Mallet, beate out her braines.

This first Scene of Death being Acted, the rest of the big-bellied Damosells, were in the same manner fetched forth of their Chambers, which had beene their Iayles, and were led to the Church, to bee married to Death. Their lamentations were alike, because their wrongs were alike: but all pittie and pytie being hid in the darkenesse of so foule a night, and cruelltie vsurping their hearts, of purpose to giue grace to so horrible a Tragedie, and to make it more full: at the end, the hall of the Cloister closed vp the Iesuites Play. Whilest in

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stead of an Epilogue, their bodies which as they were murdered, were thrown behind the Alter, and were in one grave behinde the Alter buried.

By this time the Sunne (who cannot abide to bee present at murders) arose, and blushed red with anger, that his pale Sister (the Queene of the night) should suffer such damned impieties to bee done in her dominion: therefore the miserable Post, with his golden beames, which hee sent into the Church to reuiue him, that was more than halfe dead with the sight which he had seen. At the lenght, when the Murderers were fled to their nests, like Owles at the approching of day, his light both called by the morning, and also out the poore fellowe out of the polluted Temple, (who with his hayre halfe an ende) went home and related to his Host the circumstances of all thinges, in which hee had beene the onely sad spectator.

The Host upon this relation, tooke the Post along with him to the Citizens house, who had lost his Daughter (whose name was Elizabeth:) the Father (albeit his childe, whome he loued dearely, had beene for a long time missing) being inflamed of the bloodie Night-worke of the Iesuites, would hardlie beleeue, that men so reue-

rumeth for their Religion, should descende into such barbarous and godlesse acts.

To the Magistrate therefore was the Post carried, before whome hee constantly perseuering in his former discourse, was notwithstanding committed to prison, because a matter of such moment was not to bee published for truth, from the report of so meane a person, when it concerned the liues and reputations of men as great as the Iesuites.

The fellow being thus committed, the Magistrates went diligently to worke, and at length repairing to the Church, which had been all ouer with the blood of Innocents, and made a shambles vpon some farthe principall pillers, the ground behinde the Altar they broke vp, and the marrowes bones found, as the Post had discouered.

Thereupon the Iesuites were sent for to the Guild-hall, and after many inquiries, and diuers examinations taken, the Post himself being brought face to face, and accusing them, the fact was openly confessed: for which they were by order of the Lords of the Counsell, adiudged to die: the rumour of their treasons and deaths being

All the fiue Ieſuites being placed in a Wagon, and drawne through the Citie, had their fleſh at nine ſeuerall times pinched with hot burning pincers from them; and in three ſeuerall parts of their bodies, great peeces ſliced away with kniues; then were their armes and legges broken on the Wheele, and ſo were they left languiſhing till they expired: the Poſt being rewarded (for his watching all night) out of the common purſe of the Citie.

FINIS